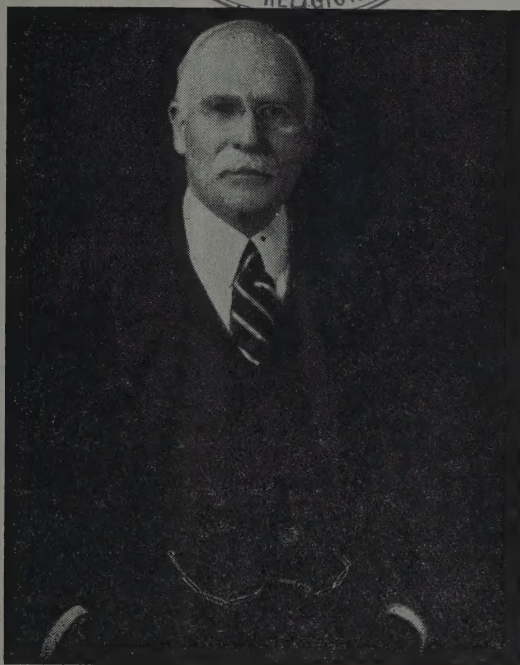
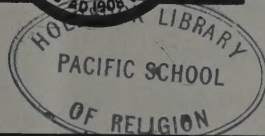
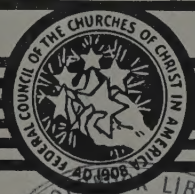


FEDERAL COUNCIL

Bulletin

VOL. XXVII, No. 1

JANUARY, 1944



WILLIAM ADAMS BROWN

1865-1943

• A JOURNAL OF INTERCHURCH COÖPERATION •

Coming Events

A calendar of the more important national meetings of church organizations, so far as known to the BULLETIN, is published monthly in this column.

CHRISTIAN UNITY CONFERENCE Washington, D.C.....	January 1, 2, 1944
FOREIGN MISSIONS CONFERENCE OF NORTH AMERICA, JUBILEE ANNUAL MEETING Chicago, Ill.	January 3-7, 1944
UNITED STEWARDSHIP COUNCIL Chicago, Ill.	January 7, 8, 1944
HOME MISSIONS COUNCIL OF NORTH AMERICA, ANNUAL MEETING New York, N. Y.....	January 10, 11, 12, 1944
FEDERAL COUNCIL OF CHURCHES, EXECUTIVE COMMITTEE New York, N. Y.....	January 18, 1944
INTERNATIONAL COUNCIL OF RELIGIOUS EDUCA- TION, ANNUAL MEETINGS Chicago, Ill.	February 7, 1944
ALLIANCE OF REFORMED CHURCHES HOLDING THE PRESBYTERIAN SYSTEM Atlantic City, N. J.....	February 8-10, 1944
GENERAL CONFERENCE OF THE METHODIST CHURCH Kansas City, Mo.....	April 26, 1944
NORTHERN BAPTIST CONVENTION Atlantic City, N. J.....	May 23, 1944
GENERAL ASSEMBLY, UNITED PRESBYTERIAN CHURCH New Concord, Ohio.....	May 24, 1944
GENERAL ASSEMBLY, PRESBYTERIAN CHURCH IN U. S. Montreat, N. C.....	May 25, 1944
GENERAL ASSEMBLY, PRESBYTERIAN CHURCH IN THE U.S.A. Chicago, Ill.	May 25, 1944
GENERAL SYNOD, REFORMED CHURCH IN AMERICA Buck Hill Falls, Pa.....	June 1, 1944
GENERAL COUNCIL, CONGREGATIONAL CHRISTIAN CHURCHES Grand Rapids, Mich.....	June 21-28, 1944
EVANGELICAL LUTHERAN SYNOD OF MISSOURI, OHIO, AND OTHER STATES Saginaw, Mich.....	June 21-30, 1944
SEVENTH DAY BAPTIST GENERAL CONFERENCE Alfred, N. Y.....	August 22-27, 1944

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FEDERAL COUNCIL BULLETIN

A Journal of Interchurch Coöperation

Issued by

THE FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA

CONSTITUTED BY TWENTY-FIVE NATIONAL COMMUNIONS

National Baptist Convention
Northern Baptist Convention
Church of the Brethren
Congregational Christian Churches
Disciples of Christ
Evangelical Church
Evangelical and Reformed Church
Friends
The Methodist Church

African M. E. Church
African M. E. Zion Church
Colored M. E. Church in America
Moravian Church
Presbyterian Church in U. S. A.
Presbyterian Church in U. S.
Protestant Episcopal Church
Reformed Church in America
Reformed Episcopal Church

Seventh Day Baptist Churches
Syrian Antiochian Orthodox Church of
North America
Ukrainian Orthodox Church of America
United Brethren Church
United Church of Canada
United Lutheran Church
(Consultative Body)
United Presbyterian Church

VOL. XXVII, No. 1

JANUARY, 1944

THE EDITORIAL OUTLOOK

A Solemn Reminder

"We do right to pray that war may speedily end and a just and righteous and enduring peace be established. But do you not feel a little afraid of the hour of victory? I do. I feel afraid lest there shall go up from mankind that vast sigh of relief followed by complacency and the sleep of the sluggard. I remember so clearly the end of the last war.

"The whole nation was exhausted spiritually, emotionally, physically, financially, and we sat back and let things happen through sheer inertia. Men had fought and died for the lovely things. If we had acted as we ought to have acted they might have been established, but having won the war, we lost the peace. We betrayed the dead. We were revengeful when we should have been creative; selfish when a new kind of sacrifice was more necessary than the giving of life itself. The sky was red and we dreamed it was the dawn, but it was sunset to the dreams of God. We were so relieved that the long strain of war was at an end that we did not realize that the moment of victory was the moment of a new beginning of opportunities that had never come before."

LESLIE D. WEATHERHEAD,
Minister, The City Temple, London

Have We Outlived Compassion?

For more years than we like to think, we have been reading reports almost daily of wholesale destruction and death in many parts of the world. At first we were shocked at the killing of defenseless women and children in Spain, China and Poland, for example. We had come to assume that in our modern civilization that kind of thing could not happen. Resolutions were passed in condemnation of the bombing of cities. Response to appeals for relief for refugees and famine victims was generally liberal. Our consciences were sensitive to the suffering of others.

During the last several years the volume and areas of distress have grown to such proportions as to exceed the capacity of our imaginations to comprehend. Never before in history has the mass of human suffering been so huge; and yet it has become so commonplace that it seems to make no very deep impression on our consciences. We have known all along that war would bring tragedy, so we tend to accept any tragedy in wartime as inevitable. This is one of the worst moral consequences of war. Partly out of the sense of futility and partly because unconsciously we protect ourselves against the suffering involved in sympathy, our sensitiveness atrophies.

One of the most distressing areas of suffering today is the children of enemy-occupied countries in Europe. Their plight simply has not

registered in the consciences of most of our people. We dare not let this situation rest as it is.

One of the reasons why there has not been more widespread concern is that there has been relatively little attention given to it in the public press. There have been conflicting reports. In the earlier days of the war it was said in some quarters that the reports of distress were greatly exaggerated. Today, however, no one is denying that the suffering is vast and truly alarming.

Because of difficulties of communication it has been difficult to document the actual facts of the situation, but recently there has been published by the International Labor Office a survey on "The Health of Children in Occupied Europe,"* which can be regarded as objective and trustworthy. Even this report, published recently, has very little information on the developments of recent months and none on the developments of the current winter.

This report estimates that the child population of the totally occupied countries of Europe, whose vitality is being sapped by malnutrition, is approximately forty million, if fifteen years is taken as the age limit, or fifty million, taking the age limit of twenty years. The report reviews the available food in comparison with dietary standards, both on the basis of caloric value and vitamin content. It reviews other factors in the situation which undermine the health of children, gives statistics on the spread of disease and the rise in the death rate and reviews some of the psychological and social effects of the undermining of health. The picture is appalling. Even if adequate food supplies and medical services were available tomorrow, so much damage has already been done that it could not be fully corrected.

We cite just two sentences from the observations in the report concerning the psychological and social effects of this situation: "Hunger, physical misery and poverty," says the report, "become a kind of obsession which distorts children's moral values and makes all standards of behavior meaningless to them." The extent to

which basic morale has been impaired is indicated by the following sentence: "In France, doctors complain of their difficulty in caring for the sick, not only because of the lack of medical supplies and suitable food, but also because the patients themselves show no will to live."

The Federal Council of Churches at its last Biennial Meeting took official action urging the governments to undertake limited experiments in providing some food for the children in these areas along the same lines as had already been successful in the case of Greece. British churches have taken similar action. The Federal Council was represented at recent hearings before a sub-committee of the Senate Foreign Relations Committee on the Gillette-Taft bill which calls upon the State Department to try to discover ways of relieving the situation without giving aid to the enemy.

We are concerned, of course, first of all with the lives of the many millions of children involved and with the future of Europe, but we are concerned also with the spiritual consequences of indifference to the situation on the part of Great Britain and America. We dare not permit the wells of compassion to run dry even in the midst of war.

William Adams Brown— Servant of the Ecumenical Church

Many years ago William Adams Brown remarked to a member of his family that he would like his epitaph to be simply "Servant of the Church of Christ." The death of Dr. Brown on December fifteenth recalls the incident, and the years which have elapsed since he spoke the words have given his description of himself a greatly enriched meaning.

By natural gifts and by training Dr. Brown was a scholar of the first rank. Having decided to become a teacher, he spent his earlier years in a rigorous intellectual discipline. He acquired a firm mastery of the history of Christian thought. He became one of the foremost teachers of theology of our times. Hundreds of today's ministers have felt profoundly his personal influence. Thousands of others have gained guidance, stimulus and inspiration from

*To be obtained for 25 cents from the International Labor Office, 734 Jackson Place, Washington, D. C.

his books. No other theological scholar in American Christianity has left a greater impress upon our generation.

But Dr. Brown could never be content with an academic role detached from the pulsing life of the world. For most people the pursuits of the scholar are not compatible with a busy participation in practical affairs. Not so with Dr. Brown. Side by side with his continuous teaching for more than forty years and his productive scholarship, marked by a score of volumes and more than two hundred articles and essays, he took an intensely vital part in the ongoing work of the Church. It would be difficult to mention a single other Christian of our day who has so successfully combined sound learning and active leadership in the administration of the Church. His scholarship has given a rare quality of wisdom and long-range vision to his practical work, and his first-hand experience in the movements of organized Christianity has lent pertinence and reality to his teaching.

Dr. Brown's clear insight into the necessity for a greater Protestant unity soon led him to a concern for interdenominational coöperation that became a master passion of his life. One of the reasons for this was his intimate knowledge of Christian history. Realizing the diverse types of Christian experience through the centuries, he learned to appreciate Christians who differed from him in many ways. A remarkable comprehensiveness of outlook and catholicity of spirit were the outcome.

Another reason for his devotion to the cause of Christian unity was his understanding of the social significance of the Christian Gospel. He had an unshakable conviction that the Christian faith afforded the only adequate foundation for the unity of mankind. But how—he often asked—could the churches guide the peoples of the world into wider fellowship and brotherhood unless the churches themselves could give a fuller demonstration of fellowship and brotherhood in their own life?

When the World War came in 1917, Dr. Brown found his great opportunity for national leadership in interchurch coöperation. He took the main part in creating—under the aegis of the Federal Council—the General Wartime

Commission of the Churches and became its executive, with Dr. Robert E. Speer as chairman. The work of the Commission carried the co-operative spirit to a new level of accomplishment. After the war, as one of the significant ways of making the new spirit permanent, he helped to form the Federal Council's Department of Research and Education and became its first chairman in 1920. Here his scholarly wisdom made a contribution of unique importance to the life of Protestantism.

No national interests, however, could exhaust Dr. Brown's ardor for Christian unity. He knew the Church to be a world-wide fellowship in Christ. He saw that this universal fellowship must have the means of expressing itself in some organized way in order to bear its witness to Christ most clearly and to make its rightful impact upon the life of the world. He therefore gave himself unstintedly to the nascent ecumenical movement. In the Universal Conference on Life and Work held in Stockholm in 1925 he was one of the most trusted collaborators of its leader, Archbishop Söderblom of Sweden. At the same time he was keenly concerned with the other ecumenical development represented by the World Conference on Faith and Order and shared in its first meeting in Lausanne in 1927.

Dr. Brown was one of the first to discern that "Life and Work" and "Faith and Order" belonged together. He insisted, on the one hand, that coöperation in practical tasks must be based on a body of clearly-held common convictions about Christianity itself and, on the other hand, that agreement in the theological realm would be furthered by the experience of fellowship in common tasks of Christian service. It was this insistence that was a chief factor in the holding of the Oxford Conference on Life and Work and the Edinburgh Conference on Faith and Order in definite relations with each other in 1937. In both of these epoch-making gatherings he was one of the outstanding figures. In the plan for drawing the two movements together in the World Council of Churches, given organizational form in the conference at Utrecht in 1938, he played an important role. A little later he became the Chairman of the Joint Executive Committee of Life and Work and Faith and Order

in this country, which, in the interim until the World Council of Churches can be officially consummated, functions as its American arm.

No record of Dr. Brown's service could be complete without recognition of his personal Christian faith and experience. Two of his books give vivid testimony to this side of his life—his "Life of Prayer in a World of Science" and "The Quiet Hour." The first is one of the finest books on prayer written in our day. The second is a collection of services of worship and meditation in which he unconsciously revealed his own fellowship with God.

When Dr. Brown was installed as Professor of Systematic Theology in the Union Theological Seminary in 1898, the theme of the inaugural address was "Christ the Vitalizing Principle of Christian Theology." The theme indicates with unerring accuracy the central core of both his teaching and all his practical service.

Farmers, Labor and the Church

It is the duty of the Church to abolish prejudice and misunderstandings wherever they exist. While it is true that urban labor and farmers may be said to be natural partners in a common heritage of productive toil, unfortunately their geographical separation and reliance chiefly upon newspapers for mutual impressions have resulted in a most serious schism in American life, and one which could readily be exploited by fascist forces with disastrous results for the whole community.

Unhappily, our city and country churches have in the past been isolated from each other also, not only geographically but largely in program. Our churches desperately need to build new communication facilities for the transmission of understanding and acquaintance between city and country, between farmers and labor, in order to make possible the social and economic coöperation upon which must rest the reality of that brotherhood which the Church preaches.

It is encouraging that in the past year notable progress has been made through collaboration of the Industrial Division of The Federal Council of Churches, the Committee on Town and Coun-

try, the Home Missions Council, denominational boards and some councils of churches. A section on Rural-Urban Relations in the recent National Conference on Town and Country reported findings with specific program suggestions for rural and urban churches. The technique of "Informal Conferences," initiated by the Industrial Division, is being systematically carried on by the Michigan State Council of Churches with a series of meetings described elsewhere in these pages. The Industrial Relations Institute for ministers from industrial areas, which will hold its second session next June at the University of Wisconsin, also proved very fruitful because of its joint forum sessions with the Rural Pastors' School and the School for Workers.

One of the hopeful signs of the times is the fact that labor and farmers are discovering that they are consumers as well as producers. They are finding in the consumers' coöperative movement significant common ground with increasing benefits to both farmers and city workers. The freer exchange of farm and industrial products through consumers' coöperation offers at once a more abundant economic life to both groups and brings them together in practical economic coöperation from which there can emerge a better society for all.

Labor, farmers and the Church all need to lift their eyes to wider horizons and to realize that the only way to assure economic security and abundance for any group is to assure these benefits for all groups, for all races and for all nations. The churches must lead the way through Christian education and through concrete programs which develop understanding and coöperation.

A Great Stimulus to Coöperation

Reports received in the office of the United Church Canvass from large and small cities are uniformly enthusiastic about the unprecedented degree of coöperation, interdenominational and inter-faith, which is being achieved this year. The incidental results of these campaigns may be of even greater value to the churches than the increased attendance and financial support which are immediately apparent.

Canadian Council of Churches Proposed

By W. J. GALLAGHER

Secretary, World Council of Churches Canadian Committee

THE formation of a Canadian Council of Churches has been proposed to the Churches which are now coöperating in the World Council of Churches Canadian Committee, the Christian Social Council of Canada, the Religious Education Council of Canada, and the Conference of Secretaries of Mission Boards. This proposal has come from these organizations and is now receiving the consideration of the competent authorities in each of the churches. It has already been endorsed by representative bodies of four communions.

The proposal for a Canadian Council of Churches has grown out of the coöperative enterprises of the Canadian churches and the ecumenical movement of the World Church.

The practical necessities of Christian life and work in Canada have impelled the Canadian churches to undertake many coöperative efforts. One after another consultative committees and coöperative organizations have been set up. The Joint Committee on Evangelism, the Religious Education Council, the Christian Social Council, the Canadian Committee of the World Council of Churches, the Heads of the Churches Group, are some of these. There are several others. These organizations are departmental, and they are not related to one another. Each of them needs the additional strength that would be given if they were more closely related, and if they were more effectively supported by the whole Church. Moreover, the Canadian churches need a more comprehensive agency of coöperation for matters which are not merely departmental. The representatives of the churches who have been participating in the various coöperative enterprises are generally agreed upon these needs. In the preamble to their recommendation of the proposed Canadian Council of Churches they express the belief that such a Council is needed "to make available to the Churches of Canada an instrument for common planning and action to meet more adequately and more effectively the needs of our people in our time; to coördinate the coöperative movements and agencies of the churches now existing and to make them more effective; and to enable the churches of Canada to secure and express a Christian consensus, so far as that is possible, and so make their fullest contribution to the life and thought of the nation."

THE ECUMENICAL MOVEMENT

The ecumenical movement is probably the most significant and hopeful phenomenon in the life of Christendom today. That there is today a World Church which

extends into almost every nation and includes within its fellowship people of all races is a great new fact of our time. That this World Church is becoming increasingly aware of its universality and its unity is another. The World Church has today a fresh sense of the unity which transcends all its diversities. It is finding ways to express and cultivate the universal fellowship of the one Body of Christ. Notable among these have been a great series of World Conferences and the projecting of the World Council of Churches now in process of formation and already functioning through Provisional Committees. Within particular countries, national Councils of Churches have arisen: in Great Britain the British Council of Churches has been set up, and in the United States, where they have long had the Federal Council of the Churches, a still more comprehensive organization is now contemplated. The Spirit is leading the Church into a new era of thought and life and work. In this forward movement the churches of Canada must take their place. We need a Canadian Council of Churches "to give visibility to the essential unity of the Church and to assist the growth of ecumenical consciousness in the members of all the churches: and to maintain fellowship and coöperation with the Councils of Churches in Great Britain and the United States and with the World Council of Churches."

PROPOSED CONSTITUTION

The proposed Constitution for a Canadian Council of Churches guards carefully the independence of each communion. The Council is "to give expression to the essential unity of the Canadian churches in the one universal Church of Christ," and "to provide an agency for conference, consultation, and common planning by the Canadian churches, to facilitate common action in so far as they may desire it, and to give direction to such joint, coöperative, or coördinated enterprises as may be agreed upon from time to time"; but it is to "have no legislative or administrative authority over the churches, or power to limit their autonomy in any way."

The proposed Council is to be a Council of Churches. Other religious bodies which are now represented in the coöperative organizations from which the recommendation comes may become affiliated members. The doctrinal basis suggested is that of the World Council of Churches.

FOUR BODIES APPROVE

The proposal of a Canadian Council of Churches has

been endorsed (up to Nov. 23, 1943) by the Executive of the United Baptist Convention of the Maritime Provinces, the General Synod of the Church of England in Canada, the Commission on Church Federation and

Union of the Canada Conference of the Evangelical Church, and the Executive of General Council of the United Church of Canada. It is hoped that it will receive the approval of all the churches in due course.

The Annual Race Relations Message

Issued by the Federal Council for Race Relations Sunday, February 13, 1944, and Brotherhood Month*

"Now they are many members, but one body. . . . And whether one member suffereth, all the members suffer with it; or one member is honored, all the members rejoice with it."

—I Cor. 12:20,26.

THE belief that all men and women are children of one Heavenly Father has been a part of our Christian heritage through the centuries. The inherent right to life, liberty and the freedom to pursue the satisfactions of life is rooted in that Christian conviction. This is one of the many reasons for our world-wide struggle for the four freedoms.

We may, however, win the war but lose valid grounds for waging it and forfeit the peace, unless we weave interracial respect and coöperation into the fabric of our thought and life. We must not, like our enemies, commit the sin of racial contempt and domination based upon theories of a master race.

Most Americans are united in two resolutions—to win the war as quickly as possible and to see that victory shall lead to a coöperative world order—an order in which all men shall be free. The road to this peace and freedom is not the path of injustice and prejudice. That path leads to revolution and recurrent wars.

Our cause is that of millions of men and women of many nations and races who are resisting tyranny. Of these, in this global struggle, four hundred millions are yellow, four hundred millions are brown and black and four hundred millions are white. We must remember without regard to racial distinctions that China, India and other eastern and western nations are our allies. We cannot achieve a coöperative world order without them—nor should we!

There must be a change on our part not only of policy but of manner; not only of behavior but of heart. For in this conflict in which every race is involved and in which freedom is a shining goal, we as a nation shall prove our sincerity by achieving within our own boundaries vital community, irrespective of color, or cultural heritage.

Anti-Semitism, ill-treatment of Negroes and Japanese-Americans, Oriental Exclusion Acts, race riots in widely separated places—with growing resentment by dark-skinned peoples against white domination and their feeling that they are deprived of the position properly belonging to free men in a democratic society,—make it mandatory for Christians to speak with prophetic voice

and act with apostolic conviction. We must and can achieve redeeming attitudes, methods of common understanding, ways of friendly living and convictions of spiritual unity.

As Christians we must pursue this vision with realism, sacrifice and valor. We must demonstrate in life the peace and goodwill among all classes and races which we so ardently profess.

WHAT CAN WE DO?

Each of us should examine his conduct, in the sight of God, toward those of other races, and through the instrument of his own personality seek correction of inequalities that exist in his community.

We should say to ourselves: "My welfare is bound up with that of every citizen and every citizen's suffering is mine." Everyone is implicated in whatever social condition exists and every social gain is a triumph for every individual.

Let us conquer our racial and group prejudices. Some feel inferior (often because they are forced to do so). Let them stand erect as children of God.

Others feel superior (often to cover a subtle sense of insecurity). Let them remember that God has no favorites.

Social judgment should be based upon understanding of all facts involved. Let it be remembered that mankind's progress toward the good life for all comes from individual attitudes and deeds. Public opinion is personal opinion.

As Christians each of us—

Should enlist in the organized movement for interracial brotherhood, and wherever there is a struggle for advancement of all the people, be in the lead—

Should be unprejudiced and wise enough to bridge and cross the chasms of racial isolation and segregation—

Should give active support to the Fair Employment Practice Committee against discrimination in employment in industry—

Should vigorously oppose all policies and practices

*Copies of this message are available at \$1.25 a hundred; also complete sets of Program Suggestions, \$.06 each; \$4.50 a hundred, from Department of Race Relations, 297 Fourth Ave., New York 10, N. Y.

of racial discrimination in the armed services

Christians dare not negate the spirit of Christ. The Christian Church can neither rightly claim its heritage nor fulfill its destiny while denying full fellowship in

Christ at the foot of His Cross. It achieves victory when it breaks down the middle wall of partition and makes it possible for all the children of God to enter into the fellowship of His Spirit.

Michigan Community Goodwill Conferences

By PAUL K. HEBERLEIN

Director, Department of Town and Country Church, Michigan Council of Churches and Christian Education

DURING the late summer and early fall, eight conferences on Community Goodwill were held by the Michigan Council of Churches and Christian Education, with other cooperating state organizations, including the extension departments of Michigan State College and the University, the Department of Public Instruction, the Farm Bureau, labor unions, the Library Association, the Parent-Teacher Association, and service clubs, bringing together representatives of labor, industry, business, farming, education, and civic organizations, to plan for and develop goodwill and mutual understanding between the major occupational groups of the community.

The promotional work, preceding the conferences, was done by the Department of Town and Country Church, of which Professor O. Ulrey, of the Department of Economics of Michigan State College, is Chairman. J. Burt Bouwman, Executive Secretary of the Council, Prof. Ulrey, Prof. C. L. Nash, of the Extension Department of Michigan State College, and the writer visited the eight areas into which the state was divided for this project, and conferred with leaders of the churches, civic organizations, labor, management, farm groups and others, explaining the purpose. A local committee was then constituted and a date set for a large, representative planning committee meeting. At this meeting, and at all personal conferences, it was emphasized that this was not an action project; that the conference was for the sole purpose of giving a democratic opportunity for discussion of mutual problems; and that no new organizations or resolutions were contemplated. With this assurance, representatives of all groups were found eager to assist in promoting attendance. In many cases official delegates were sent, whose expenses were underwritten by their organization.

The procedure at the conferences was the democratic round-table discussion method, under adept leadership. There were no speeches, except very brief devotional messages either at the beginning or close of the discussions, or whenever the group felt the need. Everyone was given ample opportunity to express himself on whatever subject was chosen for the period. The conferences extended from Friday evening to Sunday afternoon. The Friday evening meeting was used to get acquainted and

to discover topics of mutual interest. Six discussion periods were provided, with a worship service on Sunday morning and a closing summary session early Sunday afternoon. Discussions centered around community problems such as employment, wages and prices, juvenile delinquency, racial tensions, conflicts between labor and industrial or rural and urban groups, mutual or divergent aims, and other civic problems. Recreation and small group conversations became spontaneous between the formal discussions. A book exhibit was also maintained by the Council.

The conferences were held conveniently near an industrial or farming center of each area, but in a nearby camp or summer resort, where, away from their ordinary environment, those present could do some constructive thinking in a quiet, peaceful atmosphere. The total cost to each individual was about five dollars, which included a registration fee, camp fee, and six meals.

Reports from the various communities in the areas involved all appear to indicate not only that the conferences were of inestimable value to individuals who attended, to the various groups represented, and to the community at large, but also that they served as demonstrations of a procedure for community planning that might well be, and in some cases is becoming, a pattern for continuous activity in local communities. In one major industrial center plans are already under way for community planning conferences to be held regularly. In other places throughout the state different organizations are planning day or evening meetings on similar patterns.

A front page article, appearing in the "West Michigan C.I.O. News," commended the conferences in part as follows:

"There were among us some who had steam to blow off. It was accomplished without casualties or disruptive effects. There were some hot sparks, but these were incidental to the forging and grinding necessary to remove rough spots.

"We came to know each other, which was a pleasure, and we learned something of the other fellow's problems. That is the first step in the direction of social effort. We stated our differences and found some common grounds, the beginning of cooperative accomplishment. We came away greatly encouraged and enthused. To those who sponsor the Goodwill Conferences we say, 'Thank you—count on us as boosters for

expansion', and to our pals, the C.I.O., 'Put your shoulder to the wheel, get behind it, altogether!'"

Similar expressions of evaluation have appeared in the "Michigan Kiwanis Builder," and other state organs. State and synod meetings of the Reformed Church, the Presbyterian, and other denominations, have heartily endorsed the Goodwill Conference procedure for social action in local churches and communities.

In summing up his impressions, Prof. Ulrey, who with Prof. Nash, shared the discussion leadership responsi-

bilities in most of the conferences, says:

"It is essential to bring groups together under the high idealism of Christian principles, to reduce the conflicts which challenge democracy and retard progress. People in the field of religion and education should take the lead in bringing all the groups of a community together to improve relationships. Constructive criticism should be invited and encouraged. The democratic process, resting on the belief that every member of every group is important and has something valuable to contribute, is very effective. It develops tolerance and creates a progressively Christian community."

The Churches and the Forthcoming Peace Conference

WHEN the war is over shall the churches be represented at the peace conference? This inquiry, in many forms and from many religious sources has been directed to the officers of the Federal Council. The Council's Executive Committee requested the officers of the Commission on a Just and Durable Peace to formulate a statement setting forth the reasons why, in its opinion, "special representation of the Protestant churches at a peace table is not an effective or appropriate way of accomplishing the ends desired."

Three reasons have been set forth by the Commission's officers which argue against the wisdom of participation by the churches in the negotiations of a forthcoming peace conference. They are:

"First. The function of the Church in a democratic society is to serve as the conscience for the state. The normal way for Christian principles to be brought to bear upon political action is through Christian individuals acting either in their capacity as private citizens or as responsible officers in their government. Were a specially designated representative of the churches to sit at the Peace Conference, a Christian representing his government would thus seem to be absolved from the necessity of bringing his Christian faith to bear upon the situation at hand. We believe that it is sounder strategy to expect that Christian citizens who act in a representative capacity for our nation will bring their Christian faith to bear upon their task than to turn to certain selected spokesmen for Christianity.

"Second. It is obvious that any settlement that will be politically practical in the postwar world will not measure up in all respects to Christian ideals. A specially designated representative of the churches participating as such in a political conference would thus be faced with an impossible dilemma between what is politically practical and what the full application of his Christian principles demands. If he accepted only the ideal, he would accomplish nothing practical. If he accepted less than the ideal, he would seem to consecrate an imperfect result.

The Church, as Church, must always be at tension with political society, where action must necessarily fall short of the ideal.

"Third. The suggestion that a special representative of the Church be designated to act at the Peace Conference does not take full account of the fact that many major decisions with regard to the postwar world will be made from time to time by different governments and agencies rather than by a formal peace conference. The postwar world is now in the making and it will continue to be in the making. Thus, such participation of the Church in the peace-making would, in effect, require a continuing participation by the Church as such in government and as a part thereof. This obviously the Church is not prepared to do. Therefore, it is highly important for representatives of the churches to be urging Christian principles upon representatives of our government at this time and during the coming months."

Turning then to the more practical aspects of the problem, the Commission's officers said:

"1. If it be admitted that some American representatives at a peace conference are to be selected to represent a special interest rather than the interest of the nation as a whole, then the demands for group representation would multiply to a point where their recognition would be practically impossible. Once the conception of national representation is abandoned, there appears to be no clear line which could be drawn to permit the representation of some groups and not of others. Should the Protestant churches of America seek specific representation, the Church of England, the Roman Church, and other religious bodies as well, might be entitled to like representation. Distinctively secular groups would doubtless likewise claim representation. This would complicate the situation beyond the range of practicability.

"2. It is reasonable to expect that the action of our government in the making of the peace will take account of public opinion. Actions already taken have reflected such opinion. The most effective way, therefore, to influence the peace is through the creation in the churches

of a resolute opinion on postwar problems grounded in Christian faith.

"The churches in many lands on their own account are moving toward an international meeting to be held as soon as practicable after European hostilities cease in order to register a united Christian opinion on postwar problems. Also the churches within many nations, including our own, are actively seeking to bring a Chris-

tian viewpoint to bear upon their own government. This needs to be a steady and continuing program. It is one which, as stated, is receiving the constant and vigilant consideration of the Federal Council and of our Commission. Such procedures appear to be the most appropriate and at the same time the most effective method of bringing a Christian influence to bear to secure a just and durable peace."

Fellowship of Prayer

The twenty-sixth edition of the Fellowship of Prayer is just off the press for use during the Lenten season. The writer of the booklet for 1944 is Dr. Gaius Glenn Atkins, formerly of Auburn Theological Seminary. Those who have read this next series of Lenten devotions say that Dr. Atkins has excelled himself.

Copies for the use of individuals and churches may be ordered from The Department of Evangelism, 297 Fourth Avenue, New York 10, N. Y. Price 2c each in any quantity, postpaid.

The "Religion in Life" Contest

Religion in Life announces the prize winners in its first annual contest to discover the best papers read before ministerial associations and clubs.

In accordance with the conditions of the contest, \$300 has been divided in four equal prizes among the writers whose papers, selected without knowledge of their authorship, were judged best. In each case the entry had been sponsored by the group before which it had been originally read.

The winners, in alphabetical order, together with the subjects of their papers are as follows:

Prof. John E. Bentley, professor of Psychology, The American University, Washington, D. C.: "Belief in Immortality." (Delivered before the Washington Presbyterian Ministers' Association)

The Rev. Clinton M. Cherry, minister of the Sharon Hill Methodist Church, Sharon Hill, Penn.: "The New Testament and a Changing Liberalism." (Delivered before the Phi Beta Club of the Philadelphia Conference of The Methodist Church)

Prof. David W. Soper, professor of Philosophy and Bible, Union College, Barbourville, Ky.: "Kierkegaard—the Danish Jeremiah." (Delivered before the Ramapo Valley Clergy Club while author was minister of the Methodist Church at New Paltz, New York)

Rev. Cecil F. Wilson, minister of the Humboldt Parkway Methodist Church, Buffalo, N. Y.: "Religious Values in Modern Poetry." (Delivered before the Methodist Ministers' Association of the Buffalo District)

Aware that studious men of great ability frequently expend long research in the preparation of papers that are heard by but small numbers, the editors of *Religion in Life* are seeking to make available to a wider public the intellectual and spiritual resources of these scholarly professional groups. A second contest has been announced

to which papers read between September 1, 1943 and June 15, 1944 are eligible, provided the club sponsors the submission of the paper as its chosen entry for the contest. Complete details are available by addressing the Contest Editor, *Religion in Life*, 150 Fifth Avenue, New York 11, N. Y.

News Sheet on Postwar World

The Commission on a Just and Durable Peace has just issued a four-page tabloid-size paper called the *Post-War World*. It contains Mr. Dulles' analyses of the Moscow Declarations, Dr. Latourette's statement on the Cairo Communique, and other important items. It is designed for use by groups who are interested in studying post-war world problems. It will be issued every other month, omitting the summer months. It can be secured for one year for 50 cents per single subscription and 25 cents per subscription in lots of 25 or more sent to one address.

Psalm Tune Competition

A prize of \$100 for a four- or eight-line Psalm tune, to be awarded in May, has just been announced by Prof. Thomas H. Hamilton, director of the Monmouth College conservatory of music. The award will be made on the basis of the best tune for a version of the Eighty-fourth Psalm which is to be set for congregational singing. The version to be used is specified. All composers, regardless of professional status, are eligible for the competition. Daniel Gregory Mason, emeritus professor of music at Columbia University, is the judge. Manuscripts must be mailed by March first. Those interested in more complete details may write to Prof. Thomas H. Hamilton, Monmouth College, Monmouth, Ill.

Home Missions Council Meeting

The annual meeting of the Home Missions Council of North America is scheduled for January 10-12, at Marble Collegiate Church, 29th Street and Fifth Ave., New York City.

The program is built around the work of home missions confronting war-emergency and post-war conditions. Consideration will be given to problems involving industry in the post-war period, sharecroppers, women in industry, agriculture, and a wide variety of more specific areas of coöperative service.

How Churches Meet Wartime Needs

DENOMINATIONAL SERVICE CLUBS

THE News Letter issued to service clubs by the Service Men's Council of the Federations of Churches of Greater New York, Rev. Carl V. Herron, Executive Secretary, in its November issue pays tribute to the work being done for service men by Presbyterian churches in the New York area. One Presbyterian church reports Saturday night nousing and Sunday breakfast facilities for 5,000 since February. Another has 505 members in the service. Through the first year of the war this church provided swimming, showers, dinners and party programs for large units of men. Another since January, 1942, has provided church hospitality at social gatherings for 25,000 men and women, averaging 800 each week, of which 70 percent were members of the armed forces and 30 percent merchant marine. Many of these have been British seamen. In Philadelphia the report of Mr. Wilbert B. Smith, Jr., working in coöperation with the YMCA and Church Federation reports that the opening of church centers by the Episcopalians and Presbyterians has changed the attitude of men toward going to church-sponsored programs from one of disdain to one of interest. The Baptists are opening a church center in Philadelphia.

The Baptist Church Center in Los Angeles, Calif., reports more than 8,000 men served during the month of August.

Under the auspices of the Ministers' Association and the Larger Parish of Dover, N. J., Miss Margaret Harris has helped the churches discover an appropriate means of service for the war workers living in Victory Gardens, where the total population is 1,007. A church school has been opened, worship has been provided—this includes provision for a Jewish service by local rabbis as well as a Protestant service—an inter-faith Sunday evening service has been begun. A day nursery is opening. All the planning has been done in close coöperation with the housing management, the defense council and the USO, as well as the churches of Dover. A Council of Church Women has been very active. Miss Margaret LeSourd began work on a permanent basis November 13 and Rev. Richard Drake, a student at Drew University, comes each weekend for the holding of church worship and pastoral ministry.

In a report returned to the Portland Council of Churches, Arthur Walwyn Evans, minister of South Congregational Church, Rochester, N. Y., who served in Portland, Ore., on a month's released time at the invitation of the Portland Council of Churches, occurs this paragraph:

"It is evident that churches of equal means and membership do not have an equal sense of obligation toward our service men and their families. In one town near a large camp one church set aside \$100 per month out of its limited resources and forty-five service men every weekend slept on excellent cots in good quarters in this church building where showers were provided. All names were registered by states and the wives of the men coming in as strangers to the town from all over the United States were helped to find living quarters. By contrast, the church with the newest, largest and most complete facilities was doing practically nothing at all for the physical or social needs of these men; and since the men sensed this neglect, that church was able to do very little for them spiritually either, because they would not attend its services. In the instance of the church that spent the \$100 monthly on this work, the minister informed your representative that the soldiers themselves, by their weekly contributions, returned more than this amount to the church."

LARGER PARISH IN WAR INDUSTRY CENTER

Rev. Albert E. Couch, minister in industrial defense communities on the staff of the Connecticut Council of Churches, reports concerning three months' work in the Bridgeport area:

"I have been informed that there are 200 Federal Public Housing Projects in our state. Ten are in the Greater Bridgeport area. It is estimated that over 20,000 people reside in these ten projects.

"A census was taken and 1900 calls were made. A central file was made of cards pertaining to the Protestant families. Duplicate cards were sent to all the churches designated upon the cards, to the end that a pastoral and church relationship might be established.

"A Comity Committee was created, consisting of one chosen representative of each denomination. This committee drew up a 'Larger Parish Plan for Greater Bridgeport.' As a result, six of the denominations accepted responsibility for work in certain assigned housing projects.

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There are now ten trained workers carrying on a ministry in these developments. These workers now form a staff and hold regular meetings.

"With the help of Miss Helen Smiley a committee has been formed in each of two projects of Protestant mothers interested in helping in the carrying out of a program for children."

Mr. Couch has just begun work in the New Britain area. From his visitation contacts he makes the following observations:

"The people are not attending the established churches in any appreciable number. Many are young married couples with children under five years of age. The projects are some distance from the churches and the husbands work long, irregular hours and oftentimes on Sunday shifts.

"Almost all Protestants can give some church affiliation but a good number have been out of touch with the church for years. Here lies a missionary opportunity. Three to five years out of touch with the church may be considered 'temporary' but it may have a permanent effect, especially upon the children."

DAYTON COMMUNITY SERVICE

Rev. Harry E. Titus, Director of Community Service for the Church Federation of Dayton, Ohio, reports that, in the six months he has been there, he and his assistants have been in the homes of almost 4,000 families, asking them about their church relations and getting acquainted. He comments: "I never knew so large a percentage of people reported interest in the Church. They did not do so in my early parishes. Why here? One wonders if after all it is not the religious folk who have the courage to face these new frontiers. Only 318 families reported no interest in the Church."

With regard to the trailer camps, Dr. Titus writes: "Trailer camps were a surprise. They looked so beautiful, grouped in the quiet nooks of our countryside, that one supposed they had no problems. But the children think differently. They cannot play freely, for no matter what the hour someone is asleep and they must be quiet. In most camps there is little, if any, equipment for activities. The Church of God felt the need of the trailer camp people and gave us an excellent worker. This lone woman has 67 camps on her list."

WORK IN WARREN, OHIO

Miss Julia Spickard, Director of War Emergency Service at Warren, Ohio, writes:

"The Director has visited most of the churches in the city and has given talks about the work to eleven church groups. Needs and possibilities have been discussed at length with housing managers. Calls were made on many families already identified with church work as well as on newcomers. Because of the constant shifting of population a list of newcomers is secured from the manager's office each month so that contacts with

new families may be made. Women in the churches assisted in a house-to-house visitation at Highland Homes and also at the trailer camp.

"The Westlawn Vacation Bible School had an enrollment of fifty children. At the trailer park there was no place to meet. A shady spot by the roadside was selected and a pile of trailer steps transformed into bleachers. The camp carpenter built a work bench, the Salvation Army loaned a portable organ and the Director's Ford became a base of supplies. The program was necessarily informal, with directed play, handwork, songs, stories and worship, all centered around the theme, 'Being Good Neighbors.' Most of the park children were on hand the first day and were enthusiastic to the last."

Famine Relief Aid to India

Twenty-five thousand dollars for the relief of famine sufferers in India is being sent by the Protestant churches of North America as a "token gift" to the National Christian Council of India, following reliable reports of starvation conditions involving fifty million people in both Bengal and Madras. This initial gift will be followed by larger gifts if the need continues to grow.

Following receipt of a cable from Rajah Manikam, Secretary of the National Christian Council of India, the plight of the Indian people was presented before meetings of the Foreign Missions Conference of North America, and an appeal was sent out, by Sue Weddell, Secretary of the India Committee, to foreign mission boards of the Protestant denominations having work in India.

Dr. A. L. Warnshuis, foreign counsellor of the Church Committee on Overseas Relief and Reconstruction, has been in touch with the State Department at Washington, urging that the government take all possible steps to get supplies to the stricken areas, since the major problem is one of getting grain from areas of supply, such as the United States, Canada and Australia. The government has promised all possible coöperation.

Standards of Sex Behavior

American leaders are concerned about the quality of family life. This is shown by the quick and widespread response of the secular and religious press to the Federal Council's "Appeal for the Upholding of Highest Standards of Sex Behavior."

This document is now available in leaflet form for those who want the complete text for further study or for quantity distribution. It may be had from the Commission on Marriage and the Home for a 3-cent stamp per copy or for 50 cents per hundred.

Boys and Girls at Worship

By MARIE COLE POWELL

This new book of worship tools, rich in story material, picture interpretations, prayers, litanies and hymns is recommended to: all leaders of worship in junior and intermediate departments of the church school; church school superintendents; teachers and leaders of children's groups; ministers who preach children's sermons and who lead boys and girls in worship; directors of religious education. \$2.00

Rebuilding Our World

By WILLARD L. SPERRY

These eighteen sermons on the general topic of the world of tomorrow were first delivered to the young men at the Harvard Chapel, nearly all of them since our entrance into the war. They show how Dean Sperry lays the groundwork for each reader to form a pattern of thinking and living which will prepare him to face the issues which are arising today and which will come after the peace. \$1.75

Get Together Americans

By RACHEL DAVIS DuBOIS

"Get Together Americans is invaluable as a program and project handbook for group leaders concerned with the achieving of democracy in relations between racial and cultural elements in our country. . . . It will contribute to the enrichment of community life and the improvement of human relations in the local, international and world levels."—Roswell P. Barnes. "I can recommend this book to both practitioners and students, and with equal enthusiasm."—Eduard C. Lindeman. \$1.75

The Ladder of Progress in Palestine

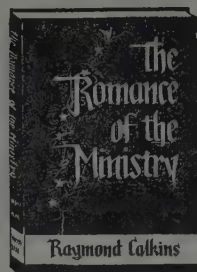
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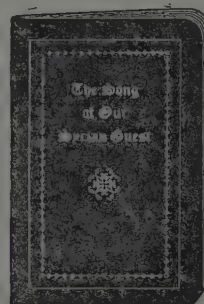
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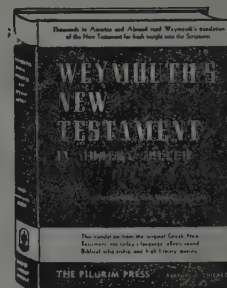
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• News of State and Local Cooperation •

North Dakota Council Plans Expansion

A Joint Committee of the North Dakota Council of Christian Education and the North Dakota Council of Denominational Executives met in Fargo on December 1 to draft an enlarged program of coöperative service among the churches of North Dakota. A tentative plan of organization was developed whereby the two agencies would be continued and expanded under a more inclusive North Dakota Council of Churches and Christian Education.

The enlarged program contemplates coöperative services in the following major fields: ministerial fellowship, comity and church adjustment, rural work, evangelism and worship, Bible study, vacation and weekday church schools, Sunday church schools, women's work, social action, radio and ministry to public institutions.

Intermountain Conference Plans Enlarged Service

The Executive Committee of the Intermountain Conference decided at its meeting in Salt Lake City on December 3 to defer action at this time on the recommendation to become a council of churches. Instead, steps were agreed upon by which the denominational executives of the area will outline an enlarged program for the Evangelical Churches' united witness and service throughout the Intermountain Area. These executives further decided to accept interdenominational responsibility for certain coöperative tasks to be divided among them on both a functional and a geographical basis. The Ministers Association of Salt Lake City gave favorable consideration to the establishment of a Salt Lake City Council of Churches.

Oklahoma Holds Annual Meeting

The annual meeting of the Oklahoma Council of Churches on December 7 and 8 took the form of a combined program-planning and executive session. The first day and part of the second were devoted to parallel sessions of the functional committees of the state council. Each committee studied needs and outlined program activities to meet these needs, for submission to the annual meeting for approval and action.

The Council reported an enlarging program of service. The budget arrears have been practically eliminated. Plans were approved whereby a "Coöperating Staff" was set up under the Acting General Secretary, Rev. Dr. T. H. McDowell of Enid. This Staff will include the executive secretaries of the Oklahoma City and Tulsa councils, the co-chairman of the Town and Country Committee of the State Council and the denominational field executives of Oklahoma. The Executive Committee ac-

cepted the task of allocating specific functional responsibilities to the members of the Coöperating Staff.

Wichita Plans Visitation Evangelism

Sixty ministers were present at St. John's Episcopal Church and heard Rev. Oliver Black of the Federal Council present the objects of evangelism and the plan of visitation. He pointed out that *some* methods of evangelism, such as preaching, are special activities of the minister and are outside the ability of the laymen. But a great many laymen are skilled in securing decisions from others in business matters and with some instruction and guidance, can be trained to use this talent in the field of extending the Christian faith. The object of the week of Visitation Evangelism, March 5 to 9, 1944, will not be securing names for church rolls, but rather will be a training period in which laymen will be given guidance over five days in discovering a way in which they can serve Christ and the Church. The week of special effort is therefore a training ground for a group, some of whom will use their talent in this way throughout the year. Thirty-one churches have already ordered literature, indicating their purpose to participate in the effort. Thirteen denominations were represented in this group. A number of others have given assurance that they intend to participate.

St. Paul Council Changes Its Name

At the Annual Meeting of the Ramsey County (Minn.) Sunday School Association, November 16, delegates from thirty-four churches voted unanimously on a recommendation of the Board of Directors that the Association change its name to the St. Paul Council of Churches. The first Annual Meeting of the Association was held in 1906, and it was incorporated in its present organizational form in 1920. Its growth and functions have so exceeded its original intention that the Board felt a change of name would more adequately describe its broadening program.

Rochester Celebrates Its 25th Anniversary

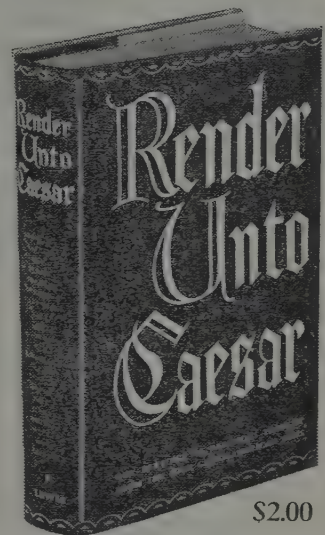
The Federation of Churches of Rochester (N.Y.) and Vicinity celebrated its 25th anniversary on December 1, 1943. Rt. Rev. Henry St. George Tucker, Presiding Bishop of the Protestant Episcopal Church and President of the Federal Council, delivered the sermon.

San Francisco Forms Youth Councils

The San Francisco Council of Churches has organized a "High School Council"

and an "Older Youth Council." These Councils are made up of representatives of the various youth groups of the Protestant churches of the city. Mr. Robert W. Wood, a second-year student at the Pacific School of Religion, has been employed on part time to provide the executive leadership for these Councils. Projects approved for the coming year include: work in race relations; an all-San Francisco High School Church recreation, social and worship gathering; training for recreational leadership in the churches, and observance of "Youth Week."

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Akron Holds Religious Emphasis Week

What the church can do to give young people a chance to belong to groups that sustain them at the level of their highest ideals was conclusively demonstrated recently in the city of Akron.

Realizing the need for definite action to teach youth how to stand up for ideals and still get along with those who believe otherwise, the youth committee of the Akron Ministerial Association went to the Superintendent of Schools and put up to him their faith in youth; their belief in a more positive religious leadership of youth; their certainty that youth is eager to learn the truth, is hungry for religious truth, will respond to any appeal that calls forth their highest in everyday living as revealed in the Way of Christ. They got an immediate response from the Superintendent. He shared their feelings. He felt the same needs. He wondered why the church had so little imagination, offered so little leadership, thought so little beyond a Sunday morning program for the church.

So they planned and conducted together a religious emphasis week in the high schools of Akron. The topic for the week was "Getting Ready to Live Constructively." Various ministers were assigned to assemblies through the week. They spoke in the assemblies where great worship services were planned with A Capella choirs.

On Sunday night a mass meeting was planned in the Akron Armory. All through the week this meeting was advertised. The press gave the finest support. Posters were spread over the city so that the whole idea penetrated the thinking of people.

Inter-Racial Understanding

The Executive Committee of the Detroit Council of Churches has recently announced to all concerned that it regards

the division of any portion of Wayne County along racial lines as "ill-advised, undemocratic and conducive to divisiveness in the community's life." This applies as a clear principle to the endeavor to divide the village of Lukster in such a manner. The Council has tried to be constructively Christian in racial problems confronting Detroit. To that end an Inter-racial Institute was sponsored in September; regional conferences of a similar character were conducted in November and December. The Detroit Council further urges each of its member churches to form inter-racial committees and hold inter-racial meetings to strengthen the ties of inter-racial fellowship.

Need for Intelligent Voting

The Rochester Federation of Churches, believing that church people would welcome factual information in order to cast their vote with greater intelligence, recently submitted the following:

"In our set-up, it is necessary for candidates for Judge to run on a party ticket. The nature of the Office, however, makes it very necessary for Judges to be chosen with particular regard to their fitness for their high Office. The well-known character of Judge Kohmetz, now retiring, makes it especially fitting that his successor be a man of like integrity. In such a year as the present, there is real danger that the importance of the County Judgeship will not receive its due consideration. Consequently, we give below information on all candidates who will appear on the ballot for Judge.

"JAMES P. O'CONNOR, 718 Main Street, East, the nominee of the Republican Party and also of the American Labor Party, ran for County Judge previously and was defeated by Judge William F. Lynn. He is now serving as City Judge, and is a Director of the Genesee Brewing Company. Inquiry as to his religious affiliations has, so far, failed to indicate attachment to any church.

"HOWARD M. WOODS, 530 Hillside Avenue, is the nominee of the Democratic Party. He is Attorney both for the Rochester Transit Corporation, and the Central Trust Company. He is a faithful member of Our Lady of Lourdes Roman

Catholic Parish.

"Those who favor Mr. O'Connor point chiefly to the fact that he is both the Republican and American Labor Party nominee. Those who favor Mr. Woods point out that he is connected with a bank rather than a brewery and that he is a faithful Churchman."

Staff Changes

Rev. Kearney Kirby, minister of the Methodist Church, Bellevue, Michigan, has been appointed to the staff of the Michigan Council of Churches as the Director of Christian Education. He will specialize in the weekday and community aspects of Christian education. Mr. Kirby received his B.A. degree from Albion and B.D. from Drew University. He expects to begin his work as of January 1.

Rev. Harvey E. Holt has been elected Executive Secretary of The Federated Churches of Youngstown, Ohio, to succeed the Rev. Albert B. Denton, recently elected Executive Secretary of the Kansas City Council of Churches.


Mr. Holt graduated with the B.A. degree from Carroll College, Waukesha, Wisconsin. He received his B.D. degree from McCormick Theological Seminary, with an honor prize in the Psychology of Religion. He was National Missions Immigration Fellow in Hungary from 1913 to 1914. He has held pastorates in the Mayflower and North Presbyterian Churches of Cleveland, the Crestview Presbyterian Church of Columbus and the Brighton Presbyterian Church of Zanesville, Ohio.

He has held important positions in the Presbytery of Zanesville and served as Chairman of the Committee on Social Education and Action for the Synod of Ohio, 1938-1942. He has likewise been active on the Committee of Interracial Goodwill of the Ohio Council of Churches and served for five years as a representative of the "Assembly" of the Ohio Council of Churches.

He began his new work on November 8.

As of October first, Dr. Coe R. Wellman joined the staff of the New York City Mission Society as Field Secretary, with especial administrative responsibilities in connection with the Spanish work, the Harlem Unit and the summer camp program.

Dr. Wellman has spent five years in Mexico and eleven years in Puerto Rico under the Methodist Episcopal Board of Foreign Missions, teaching in the Union Theological Seminary and directing programs of religious education for his denomination.



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Edited by RANDOLPH CRUMP MILLER
and HENRY H. SHIRES
Morehouse-Gorham. \$3.00

In commemoration of the fiftieth anniversary of the Church Divinity School of the Pacific, twelve scholars of the Pacific Coast have collaborated in an impressive survey of present trends in Christian life and thought. Professor Miller's analysis of the influence of Neo-Orthodoxy on American liberalism is especially stimulating. So also is Dean Shires' sketch of the characteristics of American Christianity, emphasizing its diversity, its activism, its democracy, its missionary impulse and its interest in interdenominational cooperation. Bishop Parsons reviews the movement for reunion. Bishop Stevens calls attention to a growing "church-mindedness." Other excellent essays deal with current issues in the relation of the Church to society. John C. Bennett tackles the attitude of the Church to war; Miss Ethel M. Springer, the social function of the Church; C. Rankin Barnes, the new techniques of pastoral care.

Space forbids mentioning all the essays but, by way of summary, it may be said that, in spite of uneven quality, all make a significant contribution to an unusually informative presentation. S.M.C.

"What the American Family Faces"

Eugene Hugh Publishers, Inc.,
Chicago. \$3.50

This book is indispensable reading for the student of American family life whether he be pastor, parent, professional worker, or teacher. Fourteen experts on problems of the family present the results of their research and experience. The volume represents a stenotype report of a Symposium on contemporary marriage and family problems held at the University of Chicago during August, 1942, preserving the attractive conversational form in which the various addresses were given. It contains the opinions of pastors, physicians, psychologists, psychiatrists, professors, social workers and others. The book is edited by Leland Foster Wood and John W. Mullen.

Dr. Wood opens the discussion by declaring, "The kind of future we can have will be decided more by the quality of our homes and the kind of people we turn out from those homes than by almost any other factor. As the family goes, so will go the world." Another contributor boldly predicts that because we have more education in the problems of the home, "the family faces the brightest future in history."

Results of several statistical studies are reported. A significant "Family Community Project" in Addison, Michigan, is described, and a pastor's group counselling technique is shared.

That the "law of duty" is higher than the "law of love"; that "no mother should dress a child after a child can dress himself"; that "attendance of young people at Sunday School seemed (according to a survey) a factor of high significance for marital success" are contentions of the various authorities who contribute to this book.

The volume faces squarely the unprecedented family needs arising out of disturbed present-day conditions, though one participant, being asked how to ex-



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The Author: Dr. Lacy is President of Union Theological Seminary in Richmond, Virginia. He served as a Chaplain in World War I and is Chairman of the Defense Service Council of the Presbyterian Church, U.S., during the present conflict. He has been assigned to the Army's Fourth Service Command to visit all Protestant Chaplains in the command. He is widely known as churchman and educator. This is his first book.

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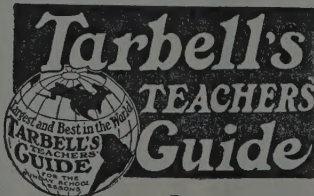
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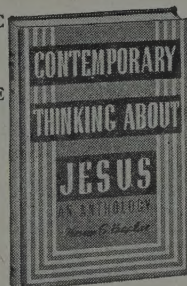
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